GLOBALIZATION OF THEOLOGICAL EDUCATION: REPORT FROM PRINCETON THEOLOGICAL SEMINARY

Samuel Hugh Moffett

Even at its beginnings in 1812 when the seminary separated from the college to concentrate on education for Christian ministry, a global thrust was built into Princeton's structure. Those were the days when America was sending its first missionaries overseas, and the General Assembly of 1811 insisted in its Seminary Plan that the new school be more than a theological training school. It must also be "a nursery for missionaries."

Princeton has been globally oriented ever since. Historically, three strands of tradition have become interwoven into its theological world view: first the missionary strand, then the international, and finally the ecumenical.

A recent Academic Dean here observed, "Globalization, is not an exercise machine on which we work out. It is part of our circulatory system."

Students

The first student organization formed at the seminary, in 1814, was a missionary society. There is still an active student missionary group on campus, but the dynamics of mission have changed, and the largest student organization today is the International Student Association whose president is from Liberia.

In almost every year, according to the census study by the Institute of International Education, the greatest numbers of divinity students in residence on any campus in the U.S.A. are at Princeton Seminary. A total of 61 degree candidates are now in residence. If wives and children are added, the present international community on campus numbers 108.

Korea has the largest number of foreign students working for degrees (9), followed by Ghana and Canada with 5 each, but there are thirty different countries represented on the campus.

The seminary provides, when needed, full tuition, board and room plus additional funds up to \$1,200 for books and necessities. Supportive endorsement from church leaders back home is required to ensure that the proposed program of study will be helpful to the life of the national church. Because it is Princeton's aim to

honor the life and growth of overseas seminaries very few international students are admitted to the Master of Divinity program. Several who are, anticipate serving in churches in this country which minister mainly to people from their homeland, as in Korean-American parishes.

The presence on campus of these representative men and women plays a very significant role in a theological education. They bring discernment and the opportunity for ecumenical enrichment through the daily dialogue of a campus fellowship. They also bring insights into the life of vital, distant churches and of other nations. Often the first opportunity some church leaders have to talk with representatives of churches beyond their own country is at Princeton Seminary. Indeed, for some of them, this is the first time they have been able to meet and talk at length with citizens of countries with which their own homelands have been at odds. Many of these become friends for life and lasting symbols of international reconciliation.

It seems likely that in the years ahead Princeton's responsibility will increase at the level of preparing teachers for theological seminaries overseas. This means that the Ph.D. program of multiple year residence, or the four semester M.A.T.S. may become a more characteristic engagement for international students than the present most popular degree program, the 8½ month Th.M.

Such a shift in priority will mean that, given our present resources, we shall have fewer total international students enrolled, but those who are here will be in a more extended time-orbit of association with us. The presence of additional family members will entail yet more generous provision by the seminary both in scholarship funds and in residential accommodations. This seems to be the direction in which we are moving, without, however, abandoning the extremely useful shorter study possibilities of the Th.M. program. In the past Princeton has trained more people at the research degree level from Asia and Latin America. Today there are an increasing number from Africa.

Faculty and Curriculum

Princeton's faculty is as internationally and globally oriented as its student body. Historically, as was the case with the student body, the earliest motivating force in this direction was the enthusiasm generated by the early nineteenth century missionary movement.

Today the Princeton faculty's links with the world outside of the North American continent are two-directional. Thirteen members of the regular faculty in 1984-85 have international backgrounds. An annual Guest Professor is from India. Visiting lecturers have come from Thailand, Japan and South Africa; and special lectureships have brought speakers from Argentina, Switzerland, England and Australia.

Courses with a global perspective are sprinkled throughout the catalogue with titles such as "Russian Orthodoxy," "Cultural Anthropology and Theology," "Asian-American Theology and Ministry," "Churches of the Third World," "Buddhism and Comparative Religious Ethics," "Biblical History in its Ancient Near Eastern Context," "Nature, Science and Technology in Theological Perspective."

But it is in the Program in Ecumenics, Mission and History of Religions that the seminary's curriculum is most clearly focused on the global parameters of a theological education. Its stated aim is "to widen the horizons of preparation for the ministry with interdisciplinary inquiry into the challenges and implications of the worldwide mission of the Christian faith." It relates to all academic levels.

Infrastructural Programs

A whole web of related but independent programs undergirds the seminary's historic and continuing commitment to the whole world. Some are student initiated. Others are more formally integrated into the administrative and academic structure.

1. Program for Asian-American Theology and Ministry A grant of \$95,000 from the Henry Luce Foundation launched the initial phase of Princeton's most ambitious and innovative venture in the globalization of theological education. It is designed to promote the training of professional leadership for what is probably the fastest growing group of American Christians, the Asian immigrant churches. Korean churches alone in America already

number more than 1500, and are growing at the rate of 80 new churches a year. Most of them are Presbyterian.

Dr. Sang Hyun Lee, newly appointed Director of the program defines its purpose as three-fold: 1) to recruit, train and place bilingual and bicultural second-generation Asian-Americans in the M.Div. program; 2) to provide continuing education for first-generation Asian immigrant clergy and laity; and 3) to develop theological, educational, and bibliographic resources for ministry in Asian immigrant contexts.

Above and beyond its service to the Asian-American churches, the program aims to help all students at the seminary to prepare for their future ministry of the Gospel of Jesus Christ in an ethnically diverse world.

2. The Cross Cultural Training Program The student-initiated Cross Cultural Training Program offers summer opportunities to students for direct overseas service in other cultures and for fellowship with Christians of those cultures.

Beginning in 1982 with a student-led team ministry to the Middle East, the program has expanded to include contacts in India, Europe, Japan, and Central America. In the summer of 1985 teams of from three to five students spent about two months in India, the Middle East, and another perhaps in Eastern Europe.

The students raise their own expenses (about \$1600 to \$2100 apiece) and can receive academic or field education credit. Requirements include assigned preparatory readings and orientation, and a paper on a topic determined in consultation with the instructor.

- 3. The Cross Cultural Missions Group The Cross Cultural Missions Group continues a 170-year-old missionary tradition on the campus. It holds a well attended open meeting every Monday noon featuring visiting speakers from the third world, missionaries on furlough, mission board executives and international students at the seminary. Fellowship and dialogue with the International Students Association is actively promoted at meetings and jointly sponsored special events.
- 4. January Seminars The seminary co-sponsors with other seminaries in the East a series of January seminars on the world

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Christian mission organized by the Overseas Ministries Study Center and held at the Center in Ventnor, N.J. Each of the three weeks program is a unit, but students may enroll for any or all three weeks.

- 5. The Students' Lectureship on Mission The Students' Course of Lectures on Foreign Missions, established in 1893, is designed to provide for an annual course of lectures on some topic connected with Christian missions "which shall be of practical importance for those looking forward to missionary service abroad, and at the same time introduce the whole Seminary community to the world mission of the church."
- 6. Global Emphases at the Center of Continuing Education The Center of Continuing Education which offers ministers and laypersons an opportunity to participate further in theological inquiry and to increase their effectiveness in the ministry is uniquely fitted to organize and promote seminars and directed reading for specialized groups, including those interested in all the facets of a global Christian ministry.

In January 1985 the Center began an annual series of travelling seminars. The first involved a select group of students, pastors, and laypersons on a three-week study tour to Africa, one week in Liberia and two weeks in South Africa. The 1986 travelling seminar will spend three weeks in Latin America.

Library

Speer Library, named for a missionary statesman of a generation ago, with its collection of more than 365,000 catalogued books, offers superb resources for theological study in the field of world Christianity. It is particularly strong in its collection of 19th century missionary books and journals, and has one of the best up-to-date collections of material on Latin American theology and mission. An added asset is the availability of access to the University's Firestone Library for research materials on a wide range of related subjects such as world religions and global social and political issues.

International Alumni

One out of every terr Princeton Seminary graduates in the school's existence has served outside the United States. Eight hundred and fourteen of the present 9,370 living alumni (in 1984) reside beyond this country's borders.

Countries with the greatest number of alumni, other than Canada, are the United Kingdom (96), Japan (47), India (44), Korea (43), West Germany (37) South Africa (35), Australia (29), Brazil (26), Indonesia (17) and Hungary (15). This reservoir of living global connections is a surpassingly effective source of information and challenge to the seminary community.

The Ecumenical Dimension

The most recent of the strands woven into the seminary's tradition of globalism is the ecumenical.

The seminary's ecumenical commitments today range far beyond the bounds of the confessional, national, regional, and world councils of the modern ecumenical movement. In recent years seminarians have come from more than 90 denominations, and from 100 other seminaries as diverse as the Leningrad Theological Academy, the Pontifical College Josephinum, Westminster Theological Seminary and the Assemblies of God Graduate School.

The seminary, of course, is denominationally Presbyterian, but generally about 35 to 40% of the 800 or so resident students (out of a total active enrollment of 1100) are non-Presbyterian.

Conferences on campus regularly involve a wide spread of ecumenical concerns, sometimes concerning Roman Catholic and Orthodox relationships, sometimes analyzing and encouraging Protestant union movements such as the Consultation on Church Union (COCU), and sometimes moving beyond the strictly ecumenical towards the prickly problems and opportunities of interfaith dialogue. This is an *ecumenical* Presbyterian theological school.

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Conclusion

No neat summaries and no sharp conclusions emerge from so brief a survey. Perhaps the most important lesson to be learned is that it is only in the thrusts and counter-thrusts, the complementary balances, of the three strands of its tradition that globalization at Princeton becomes clothed with life.

It is not a seamless robe. There are times when the missionary enthusiasm and urgencies of world evangelism fit awkwardly into appropriate bonds of ecumenical unity, and when personal prejudices, national divisions, and ethnic rivalries imperil the goals of social justice and international peace. If so, then all the greater is the challenge to theological education on such a campus as this as we seek Christian models of life and thought that will harness the energies of all the three strands—missionary, international, and ecumenical—into the service of Christ as Lord and Saviour, and into the great and global harmonies of the Kingdom of God.

SPRING



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Globalization of Theological Education REPORT FROM PRINCETON THEOLOGICAL SEMINARY

Even at its beginnings in 1812 when the seminary separated from the college to concentrate on education for Christian ministry, a global thrust was built into Princeton's structure. Those were the days when America was sending its first missionaries overseas, and the General Assembly of 1811 insisted in its Seminary Plan that the new school be more than a theological training school It must also be "a nursery for missionaries".

Princeton has been globally oriented ever since. Historically, three strands of tradition have become interwoven into its theological world view: first the missionary strand, then the international, and finally the ecumenical. A brief glance at six major categories of the school's present life and ministry will demonstrate how each strand has a thrust of its own in the life of the seminary, but all are interrelated: 1) the international community of students on campus, 2) a faculty drawn from most of the six continents, and a curriculum recognizing the global concerns of theological education, 3) an infrastructure of various independent but interacting programs addressing the world-wide responsibilities of the Christian faith, 4) a theological library superbly equipped for study and research in the field of global Christian outreach and relationships, 5) a network of active alumni spread around the world, and 6) the ecumenical dimension.

"It seems to me," a recent Academic Dean here observed, "that the unique contribution we have to make is..how an ecumenical, globally oriented theological seminary goes about its work, rot with a special 'program' of

globalization, but as a natural expression of our ministry. Globalization, in other words, is not an exercise machine on which we work out. It is part of our circulatory system."

1. Students.

The first student organization formed at the seminary, in 1814, was a missionary society, "The Society of Inquiry Respecting Missions and the General State of Religion". Twenty of the twenty-one students joined it. There is still an active student missionary group on campus, but the dynamics of mission have changed, and the largest student organization today is the International Student Association whose president is from Liberia.

In almost every year, according to the census study by the Institute of International Education, the greatest numbers (or nearly so) of divinity students in residence on any campus in the U.S.A. are at Princeton Seminary. Some of them have completed residency requirements and are back home finishing a thesis; however, 61 degree candidates are now in residence. (See partial listing in Appendix A). Often those who are in a degree program of greater length than the $8\frac{1}{2}$ month Th.M. course are accompanied by members of their families. If wives and children are added, the present international community on campus numbers 108.

Korea has the largest number of foreign students working for degrees (9), followed by Ghana and Canada with 5 each, but there are thirty different countries represented on the campus. Some students come from growing nations like Australia, from troubled nations (the Philippines), third world nations (Zaire), nations in turmoil (South Africa), nations in acute peril (Lebanon), nations in ferment (mainland China), nations in tragedy (Ethiopia) and Europe, of course, both East and West.

The seminary provides, when needed, full tuition, board and room plus additional funds up to \$1,200 for books and necessities. It is not able to help with transportation costs. Supportive endorsement from church leaders back home is required to ensure that the proposed program of study will be helpful not only to the applicant but also through that person to the life of the national church. Because it is Princeton's aim to honor the life and growth of overseas seminaries very few international students are admitted to the Master of Divinity program. Several who are, anticipate serving in churches in this country which minister mainly to folk from their homeland, as in Korean-American parishes.

The presence on campus of these representative men and women plays a very significant role in a theological education. They bring discernment and the opportunity for ecumenical enrichment through the daily dialogue of a campus fellowship. They also bring insights into the life of vital, distant churches and of other nations with a personal focus far more acute than news strained through the morning's newspaper headlines. The enrichment applies to those who come to us as well, sometimes with shattering impact. Often the first opportunity that these church leaders, many of whom are ordained ministers, have to talk with representatives of churches beyond their own country is at Princeton Seminary. Indeed, for some of them, this is the first time they have been able to meet and talk at length with citizens of countries with which their own homelands have been at odds. Many of these become friends for life and lasting symbols of international reconciliation.

Some of the privilege that is ours in the presence of these ambassadors is shared also with parish churches to which many of them are invited. They speak at special events, and often form continuing

worship allegiances. Some parishes designate an international student as a Guest Associate Minister.

Others, particularly in the Presbytery of New Brunswick, become sensitive to the needs of students and families who are thousands of miles from home. By sustained programs of helpful concern--the "Clothing Closet" for example, which is far larger than a closet and provides much more than clothing--or by personal invitations and generous care, this relationship has a mutual blessing.

It seems likely that in the years ahead Princeton's responsibility will increase at the level of preparing teachers for theological seminaries overseas. This means that the Ph.D. program of multiple year residence, or the four semester M.A.T.S. may become a more characteristic engagement for international students than the present most popular degree program, the $8\frac{1}{2}$ month Th.M.

Such a shift in priority will mean that, given our present resources, we shall have fewer total international students enrolled, but those who are here will be in a more extended time-orbit of association with us. The total number of overseas representatives, however, will probably increase as spouses and family members take up residence to avoid overly long family separations. This will entail yet more generous provision by the seminary both in scholarship funds and in residential accommodations. This seems to be the direction in which we are moving, without, however, abandoning the extremely useful shorter study possibilities of the Th.M. program. In the past Princeton has trained more people at the research degree level from Asia and Latin America. Today there are an increasing number from Africa.

Faculty and Curriculum.

Princeton's faculty is as internationally and globally oriented as its student body. Historically, as was the case with the student body, the earliest motivating force in this direction was the enthusiasm generated by the early nineteenth century missionary movement. In 1836 Princeton established the first professorship of missions in the world. Though only a partial appointment with a shared responsibility—the title was Professor of Pastoral Theology and Missionary Instruction"—this was a significant recognition that the world wide urgencies of a full Christian faith required that the global concerns of a theological education be given visible standing in the curriculum structure.

Today the Princeton faculty's links with the world outside of the North American continent are two-directional. Thirteen members of the regular faculty in 1984-85 have international backgrounds. Two professors are from Europe (Germany and Holland), two from Asia (Korea and Singapore), and five have had extensive missionary experience (in China, Korea, India and Lebanon). The Secretary of the Seminary was born in China. An annual Guest Professor is from India. Visiting lecturers have come from Thailand, Japan and South Africa; and special lectureships have brought speakers from Argentina, Switzerland, England and Australia.

In June Princeton hosted the annual meetings of the Association of Professors of Missions, and the American Society of Missiology.

Courses with a global perspective are sprinkled throughout the catalogue with titles such as "Russian Orthodoxy", "Cultural Anthropology and Theology", "Asian-American Theology and Ministry", "Churches of the

Third World", "Buddhism and Comparative Religious Ethics", "Biblical History in its Ancient Near Eastern Context", "Nature, Science and Technology in Theological Perspective".

But it is in the Program in Ecumenics, Mission and History of Religions that the seminary's curriculum is most clearly focussed on the global parameters of a theological education. (See Appendix B). Its stated aim is "to widen the horizons of preparation for the ministry with interdisciplinary inquiry into the challenges and implications of the worldwide mission of the Christian faith". It relates to all academic levels. A senior concentration is available to M.Div. students in the field of ecumenics, mission or history of religions, as well as a Ph.D. program which currently enrolls six candidates. The program operates as a subsection of the History Department.

Infrastructural Programs.

A whole web of related but independent programs undergirds the seminary's historic and continuing commitment to the whole world. Some are student initiated. Others are more formally integrated into the administrative and academic structure.

1. <u>Program for Asian-American Theology and Ministry</u>. A grant of \$95,000 from the Henry Luce Foundation this year launched the initial phase of Princeton's most ambitious and innovative venture in the globalization of theological education. It is designed to promote the training of professional leadership for what is probably the fastest growing group of American Christians, the Asian immigrant churches. Korean churches alone in

America already number more than 1500, and are growing at the rate of 80 new churches a year. Most of them are Presbyterian.

Dr. Sang Hyun Lee, newly appointed Director of the program defines its purpose as three-fold: 1) to recruit, train and place blilingual and bicultural second-generation Asian-Americans in the M.Div. program; 2) to provide continuing education for first-generation Asian immigrant clergy and laity; and 3) to develope theological, educational and bibliographic resources for ministry in Asian immigrant contexts.

Above and beyond its service to the Asian-American churches, the program aims to help all students at the seminary to prepare for their future ministry of the Gospel of Jesus Christ in an ethnically diverse world. A successful conference for ministers in Chinese and Japanese churches on "The Asian-American Experience" inaugurated the fall program which also featured a number of seminars celebrating the centennial of Korean Protestantism. (See Appendix C).

2). The Cross Cultural Training Program. Another program which has now moved beyond the experimental stage into curricular acceptance is the student-initiated Cross Cultural Training Program. It offers summer opportunities to students for direct overseas service in other cultures and for fellowship with Christians of those cultures.

Beginning in 1982 with a student-led team ministry to the Middle East (Egypt and Israel), the program has expanded to include contacts in India, Europe, Japan and Central America. In the summer of 1985 teams of from three to five students will spend about two months in India, the Middle East, and another perhaps in Eastern Europe.

The students raise their own expenses (about \$1600 to \$2100 apiece) and can receive academic or field education credit. Requirements

include assigned preparatory readings and orientation, and a paper on a topic determined in consultation with the instructor. A valued feature of the program is the availability of the teams for reports and presentations to churches upon their return. Needless to say their enthusiasm is a great stimulus to global awareness on the campus. (See Appendix D).

- 3). The Cross Cultural Missions Group. As the heir to Princeton's earliest seminary student organization (the Society of Inquiry) the Cross Cultural Missions Group continues a 170-year-old missionary tradition on the campus. It holds a well attended open meeting every Monday near at the Student Center featuring visiting speakers from the third world, missionaries on furlough, mission board executives and international students at the seminary. Fellowship and dialogue with the International Students Association is actively promoted at meetings and jointly sponsored special events.
- 4). <u>January Seminars</u>. The seminary co-sponsors with other seminaries in the east a series of January seminars on the world Christian mission organized by the Overseas Ministries Study Center and held at the Center in Ventnor, N.J. Each of the three weeks program is a unit, but students may enroll for any or all three weeks. The first two weeks are usually organized with a different professor from a different school in charge of a full day of lectures, while the third week generally is led by a single professor.

Princeton students are given academic credit for attendance at any two weeks, followed by a maximum of four formal class sessions during the spring semester and a required paper, the subject to be determined in consultation with the instructor. Registration is \$25 a week for students from cosponsoring seminares, and \$18 a day for room and meals, but overseas

and ethnic American students are eligible for scholarships and special rates. (See Appendix E).

- 5). The Students' Lectureship on Missions. The Students' Course of Lectures on Foreign Missions, second oldest special lectureship at the seminary, was begur by students and established in 1893. It is designed to provide for an annual course of lectures on some topic connected with Christian missions "which shall be of practical importance for those looking forward to missionary service abroad, and at the same time introduce the whole Seminary community to the world mission of the church." The 1984 lecturer was Dr. Edward A. Hulmes of the University of Durham, England.
- 6). Global emphases at the Center of Continuing Education. The Center of Continuing Education which offers ministers and laypersons an opporatunity to participate further in theological inquiry and to increase their effectiveness in the ministry is an integrated program of the seminary and is uniquely fitted to organize and promote seminars and directed reading for specialized groups, including those interested in all the facets of a global Christian ministry.

Typical course offerings for 1984-85 include seminars such as "Bridging the Gap Between the First and Third Worlds", "Blacks in Mission to America and Beyond", "The Generation of Ecumenism: 20 Years after the Decree on Ecumenicsm of the Second Vatican Council", and "Jewish-Christian Dialogue".

In January 1985 the Center began an annual series of travelling seminars. The first one will take a select group of students, pastors and laypersons on a three-week study tour to Africa, one week in Liberia and two weeks in South Africa. It will be cosponsored by Ploughshares, of Simsbury,

Connecticut, and will concentrate on issues of peace and justice. The 1986 travelling seminar will spend three weeks in Latin America.

Library.

Speer Library, named for a missionary statesman of a generation ago, with its collection of more than 365,000 catalogued books, offers superb resources for theological study in the field of world Christianity. It is particularly strong in its collection of 19th century missionary books and journals, and has one of the best up-to-date collection of material on Latin American theology and mission in this country.

An added asset is the availability of access to the University's Firestone Library for research materials on a wide range of related subjects such as world religions and global social and political issues.

International Alumni.

One out of every ten Princeton Seminary graduates in every decade of the school's existence has served outside the United States. 814 of the present 9,370 living alumni (in 1984) reside beyond this country's borders, geographically distributed as follows:

Asia and the Pacific	272
Europe and the U. K.	203
Canada	153
Africa	97
Latin America and Caribbean	89

Countries with the greatest number of alumni, other than Canada, are the United Kingdom (96), Japan (47), India (44), Korea (43), West Germany (37) South Africa (35), Australia (29), Brazil (26), Indonesia (17) and Hungary (15). (See Appendix F).

This reservoir of living global connections is a surpassingly effective source of information and challenge to the seminary community. The list includes, for example, a Metropolitan (head) of the large and ancient Syrian Orthodex Church in India, as well as the Metropolitan of the equally ancient but tiny Nestorian church ir India. In Africa it ranges from an Executive Secretary of the Bible Society in Egypt to the General Secretary of the Presbyterian Church of East Africa. The pastor of the largest Presbyterian congregation in the world is an alumnus, as is also the president of the largest Presbyterian seminary, both in Seoul, Korea. The list goes on and on, embracing also a world-wide circle of theological professors from Japan to South Africa, and from Brazil to Hungary.

The Ecumenical Dimension.

The most recent of the strands woven into the seminary's tradition of globalism is the ecumenical. It might be claimed, though not without diffidence, that the World Council of Churches was born on the seminary campus. At least this much is true, it was in the living room of the seminary's then president, J. Ross Stevenson, that Archbishop William Temple jolted an informal meeting of sections of the Faith and Order and Life and Work Movements into organizing action with the blunt statement that "the time had come for an interdenominational, international council representing all the Churches..." That was in 1935.

The seminary's ecumenical commitments today range far beyond the bounds of the confessional, national, regional and world councils of the modern ecumenical movement. In recent years seminarians have come from more than 90 denominations, and from 100 other seminaries as diverse as the Leningrad Theological Academy, the Pontifical College Josephinum, Westminster Theological Seminary and the Assemblies of God Graduate School.

In 1974 the Roman Catholic Diocese of Trenton recognized and approved the seminary's School of Christian Education for the professional training of religious educators. The seminary, of course, is denominationally Presbyterian, but generally about 35 to 40% of the 800 or so resident students (out of a total active enrollment of 1100) are non-Presbyterian.

Conferences on campus regularly involve a wide spread of ecumenical concerns, sometimes concerning Roman Catholic and Orthodox relationships, sometimes analyzing and encouraging Protestant union movements such as the Consultation on Church Union (COCU), and sometimes moving beyond the strictly ecumenical towards the prickly problems and opportunities of interfaith dialogue. This is an <u>ecumenical</u> Presbyterian theological school.

Conclusion.

No neat summaries and no sharp conclusions emerge from so brief a survey as this. Perhaps the most important lesson to be learned is that it is only in the thrusts and counter-thrusts, the complementary balances, of the three strands of its tradition that globalization at Princeton becomes clothed with life.

It is not a seamless robe. There are times when the missionary enthusiasms and urgencies of world evangelism fit awkwardly into appropriate bonds of ecumenical unity, and when personal prejudices, national divisions and ethnic rivalries imperil the goals of social justice and international peace. If so, then all the greater is the challenge to theological education on such a campus as we seek Ghristian models of life and thought that will harness the energies of all three strands—missionary, international and ecumenical—into the service of Christ as Lord and Saviour, and into the great and global harmonies of the Kingdom of God.

Samuel Hugh Moffett

(For the Committee: Moffett

Crawford

Froehlich)

Princeton, N.J.

January 1, 1985

APPENDICES:

Appendix A. International Students

Appendix B. Curriculum: Program in Ecumenics, Mission & Hist. of Rel.

Appendix C. Asian-American Program

Appendix D. Cross Cultural Training Program

Appendix E. January Seminars (at Ventnor)

Appendix F. International Alumni

